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HEBREW INCUNABULA IN CAMBRIDGE.

THE two latest writers on the subject of Hebrew Incunabula, Dr. Joseph Jacobs (*Jewish Encyclopedia*, vol. VI) and Dr. A. Freimann (*Centralblatt für Bibliothekswesen*, vol. XIX, 1902), make no allusion to the existence of any copies in the Cambridge libraries. This is due, no doubt, to the fact that no list has as yet been made of the Cambridge Incunabula. This neglect is very much to be regretted. For, although Cambridge cannot boast of any unique or hitherto unknown fifteenth-century Hebrew book (unless such lurk among the printed fragments of the Geniza), many of the copies here are in perfect state of preservation. This fact may help the bibliographer to correct the usually infallible Steinschneider in one or two places, and also to solve a few doubts which arose from the imperfect condition of his copies.

The various Cambridge libraries possess no less than thirty-five Incunabula, of which thirteen are duplicates. They are located as follows: University Library, 19; Mr. Aldis Wright, of Trinity College, 11; Robertson Smith Library, Christ's College, 2; Trinity College, Clare College, and St. John's College, one each. I have to express my sincerest thanks to Mr. Aldis Wright for his kindness in placing his valuable collection at my disposal, and for the help he rendered by looking through the old Hebrew books of the Trinity Library for me.

I have adopted the numbering of Dr. Jacobs' list in the *Jewish Encyclopedia*. Unless otherwise stated, the copy here described is complete at beginning and end. The Eton Library, it would seem, also possesses at least three Hebrew Incunabula; for somebody has notified the fact in

the copy of Steinschneider's Catalogue in the University Library. They are: Proverbs, with the commentary of Immanuel b. Solomon, 1486 [no. 39], and the Hagiographa with commentary, 1486 [no. 43], including Psalms with Kimḥi, 1487 [no. 46]. For the latter, see also Ginsburg, *Introduction to the Hebrew Bible*, p. 814.

[6] תהלים with Kimḥi's Commentary. Finished 20th Elul, 5237=Aug. 29, 1477. The printers were מיישטר יוסף ונריה חיים מרדכי והזקיה מונטרו. Jacobs and Ginsburg (*Introd.*, p. 781) understand the last word to mean "of Ventura," following St., no. 1. But they have overlooked the fact that Steinschneider himself corrected it in his Corrigenda to "Montro." With regard to the word ונריה, Steinschneider (col. 2861) writes: "Nos ונריה 'et Neria,' suspicati sumus, sed recte G. Polak mihi ante annos observavit legendum esse ובריה 'et filius eius,' litt. נ et ב enim in vetere illo caractere valde similes sunt." But in the copy before me the נ is perfectly distinct, and cannot be read as anything else. The place where it was printed is not given; Ginsburg assigns it to Bologna. The first page is missing, and it commences at Ps. i. 6. The numerous passages dealing with Christological interpretations have been heavily obliterated. Censors' names: Dominico (not Domenico, as in *Jew. Encyc.*, III, 652) Irosolymitano, 1595; Alessandro Scipione. The fly-leaf contains a list of birth-entries, dating from the sixteenth century. The poem prefixed to the colophon states that the edition consisted of 300 copies. [Univ. Lib.]

[8] Joseph b. Gorion, *History of the Jews*. Printed by Abraham Conat at Mantua. Undated; St., col. 1559, places it between 1476 and 1479. The colophon merely states that the book was finished on the 49th day of the Sephira. The book has the following heading:—

בשם הא'	רם ועליון
אחל ספר	בן גוריון

Both sides of the fly-leaf contain lists of books, chiefly Bibles Siddurim, and Maḥzorim. Against each entry a letter (א, ב, or ג—never higher) is placed, probably denoting the number of copies. The fly-leaf further bears the name of the owner: קנין כספי אני אהרן לעולם יכתוב אדם שמו על הכהן, who has added the wise precaution ספרו. [Univ. Lib.]

[11] **Levi b. Gershon.** Commentary on the Pentateuch. Printed at Mantua by Abraham Conat and Abraham Yedidya ha-Ezrahi of Cologne. Undated: St., col. 1611, gives ante 1480. Censors' names: Dominico Irosolymitano, 1592; Fra Luigi, 1597. [Univ. Lib.]

Another copy; imperfect. Begins at Gen. i. 20 and ends in the middle of נצבים. [Trinity.]

[14] **חידושים בפירושי התורה** by **Moses b. Nahman.** Colophon missing. The book is, however, undated, and St., col. 1960, no. 48, places it before 1480. It was printed probably at Rome. Censor's name: Giovanni Dominico Carretto, 1628. [Robertson Smith.]

[25] **Pentateuch with Onkelos and Rashi.** Printed at Bologna, and finished on Friday, 5th of Adar I, 5242 = Jan. 26, 1482. The printing was carried out under the superintendence of Abraham b. Hayyim di Tintori, at the expense of Joseph Caravita (קרוויטה) St., no. 2, puts a query against the name; but it is quite distinct in this copy. It is finely printed on vellum, and the text has vowel points and accents. Censors' names: Luigi da Bologna, 1602; Girolamo da Durallano, 1641. [Univ. Lib.]

Another copy, of which three leaves are missing. [W. A. Wright.]

[37] **Former Prophets with Kimhi's Commentary.** Printed at "Soncino in the province of Lombardy, which is under the government of the mighty Duke of Milan," and finished the 6th of Marḥeshwan, 5246 = Oct. 15, 1485. Text is unvocalized. The first seven leaves are missing, and the copy begins at Joshua viii. 5. A former owner of the book has marked the Haftaroḥ in the margin. It is noteworthy that the sections used in his time are quite different from those now in use. Thus, Joshua viii. 30 (marked as the beginning of chap. ix by the same writer) is given as the Haftarah for כי תבוא; ib. xix. 51 for מסעי; ib. xxiv. 1 for נצבים. The other three which are marked agree with the existing arrangement; viz. 1 Sam. xv. זכור, הפ' זכור; ib. xxi. מחר חרש, הפ' מחר; 2 Sam. vi. שמיני, הפ' שמיני. It is also remarkable that none of the other twenty-three Haftaroḥ which, according to our system, occur in the נביאים ראשונים, are marked in this copy. As far as the text is concerned, it is worth noting that in 1 Kings i. 38 the reading is גיהון אל, which has been altered in the margin to על; and in 2 Kings vii. 7, the reading וינכו על נפשם has been corrected to אל. Censors' names: Laurentius Frangellus, 1575; Giovanni Dominico Vistorini, 1609. [Rob. Smith.]

Another copy bound together with the Latter Prophets. Imperfect; commences at Joshua i. 17. [Univ. Lib.]

Another copy. [W. A. W.]

[39] **Proverbs with commentary of Immanuel b. Solomon.** (The Preface wrongly gives b. Jacob.) Printed at Naples by Ḥayyim b. Isaac ha-Levi Ashkenazi. Undated; but St., col. 162, no. 1066, assigns it to 1486. [Univ. Lib.]

Another copy, bound together with the rest of the Hagiographa. See below. [W. A. W.]

[40] **Latter Prophets with Kimḥi's Commentary**, 1486. Bound together with the Former Prophets. The whole of Malachi is missing. Many Haftaroṯh have been marked in the margin. The majority correspond with the arrangement now in use, but the following differ: Jer. vi. 16 is given as the Haftarah for מַסְעִי, and Ezek. xx. 2 for אַחֲרֵי מוֹת (Sefardic usage). It is also noteworthy that Jer. i is marked thus, הֵפֹ' אֱלֹהֵי שְׁמוֹת כְּמִנְהַג הַסְפָּרָדִים. [Univ. Lib.]

Another copy. From Mal. iii. 17 to the end (one leaf) is missing, but has been added with the commentary in manuscript. [Univ. Lib.]

Another copy. Censor's name: Camillo Jagel, 161?. [W. A. W.]

Another copy. The following passages are missing: Zech. x. 8-xiii. 4; ib. xiv. 7 to end of the book; Mal. i. 14 to end of the book. [W. A. W.]

[43] **The Hagiographa with various commentaries.** The colophon is appended to Chronicles. Unfortunately, however, no copy in Cambridge is complete at the end. I therefore avail myself of the transcription of the colophon in Ginsburg (op. cit., p. 812). It was printed at Naples by Samuel b. Samuel of Rome. The date is given as the 9th of the month אִיָּתָנִים, i. e. Tishri (not Marḥeshwan as St., no. 5). 5247=Sept. 8, 1486. It contains (a) Job with the Commentary of Levi b. Gershon; (b) Canticles with Rashi; (c) Ecclesiastes with Rashi; (d) Lamentations with Joseph Karo; (e) Ruth with Rashi; (f) Esther (called מִגִּילָה) with Rashi; (g) Daniel with Rashi; (h) Ezra (including Nehemiah) with Rashi. The books of Chronicles are missing. [Univ. Lib.]

Another copy; Chronicles missing. [Univ. Lib.]

Another copy, containing also Psalms with Kimḥi (see below), and Proverbs with the commentary of Immanuel b. Solomon (see no. 39 above). Chronicles missing. Censors' names: Pietro de Fiones, 1622; Antonio di Medicis, 162?. [W. A. W.]

[46] **Psalms with Kimḥi.** Printed at Naples by Joseph b. Jacob Ashkenazi and corrected by Jacob Baruch b. Judah Landa (לֵנִדָּא), who

styles himself **אשכנזי המתגורר עתה פה נאפולי**. Finished on 4th Nisan, 5247 = March 28, 1487. Ginsburg (op. cit., p. 809) gives the date by a misprint as 1476. [Univ. Lib.]

Another copy. Imperfect at the beginning. Commences at iv. 4. Ps. vii. 11 - ix. 1 is missing. [W. A. W.]

[59] **חדושי התורה**, by Moses b. Naḥman. Printed in Lisbon, בבית הרב רבי צורבא ורבן *(sic)* אליעזר. Finished in Ab, 5249 = July, 1489. Two pages of **ויצא** are missing, but have been added in manuscript. [Clare.]

Another copy. Censors' names: Giovanni Dominico Carretto, 1628; Dominico Irosolymitano. [Univ. Lib.]

Another copy in two volumes. Last three pages, containing the colophon, Naḥmanides' prayer, and his letter to his son, are wanting. [Univ. Lib.]

[61] **אבן בוחן** by Kalonymos b. Kalonymos. Colophon is missing. But it is bound together with no. 62, and is printed with the same type. It will therefore be the 1489 edition, printed at Naples. See St., col. 1578 f. [Univ. Lib.]

[62] **חובות הלבבות** by Baḥya ibn Paḳuda. Printed by Joseph Ashkenazi, corrected by Solomon b. Perez, and finished on Ḥannukah, 5250 (נר) = Nov., 1489. The place of printing is not given, but according to St., col. 780, it is Naples. [Univ. Lib.]

[72] **פירוש התורה** by Moses b. Naḥman. Finished on Friday, 13th day of Tammuz, 5250 = July 2, 1490. The place of printing is not given, but St., col. 1961, assigns it to Naples. The title on the cover of the book wrongly attributes the commentary to Rashi. [St. John's.]

[75] **משל הקדמני** by Isaac ibn Sahula, with illustrations. Printed 1490-1 at Soncino, see St., col. 1151. Very imperfect, both at beginning and end. [Univ. Lib.]

[76] **Bible in two vols.**, with vowel points and accents. It has no colophon, but is assigned to about 1491 by St., col. 155, no. 1006, and Ginsburg, p. 847. It is further certain that it was printed at Naples by Joshua Solomon Soncino. Vol. I contains **מפתח להפטרות**, Penta-teuch, Canticles, Ruth, Lamentations, Esther (bearing the title **אחישור**), Joshua, Samuel, Kings. Vol. II contains Isaiah, Jeremiah,

Ezekiel, תרי עשר, Psalms, Proverbs, Job, Daniel, Ezra (including Nehemiah), and Chronicles. [W. A. W.]

[79] **Pentateuch with Onkelos and Rashi.** The text is vocalized and has accents. Printed by R. Eliezer at Lisbon, and finished in Ab, 5251 = July-Aug., 1491. At the end of Exodus are appended a few passages from Genesis and Exodus in an Aramaic paraphrase, some of which are identical with the so-called Jerusalem Targum. I am indebted to Mr. Aldis Wright for the following list of missing passages:—Gen. iv. 4–viii. 15 (8 leaves); ix. 5–20; xii. 1–12; xxvii. 20–32; xliv. 26–xlvi. 30 (4 leaves); Lev. xiv. 52–xv. 12; xvi. 4–16; Num. xxii. 21–32; xxv. 16–xxvi. 13; Deut. xxxii. 18–end. [W. A. W.]

[82] **Proverbs with commentary קב ונקי** of David b. Yahya. From xxviii. 21 a is missing. According to St., col. 162, no. 1067, it was printed at Lisbon in 1492. [Univ. Lib.]

[83] **Isaiah and Jeremiah with Kimhi.** Printed in 1492 at Lisbon by R. Eliezer. The colophon is remarkable for its brevity and simplicity: *נכתב באשכונה בבית הרב ר' אליעזר בשנת בא* (sic) *יבא ברנה לפרט היצירה*; The text has vowel points and musical signs. First page is missing, and it commences at Isa. i. 7 b. The Haftarothe occurring in these books have been noted in the margin. [Univ. Lib.]

[86] **Mishna with commentary of Maimonides**, in six vols. In vol. I, the first eight chapters of ברכות are wanting. At the end of vol. II is a note by the translator (המעתיק), in which he enumerates the essential qualifications of a translator. At the end of vol. III is a letter from ר' שלמה־צבן אדרת to ר' יעקב עכנאי with the reply of the latter. The colophon is at the end of vol. V. It was finished on Tuesday, 11th Iyyar, 5252 = May 8, 1492, "in the reign of Don Ferdinand." [Univ. Lib.]

[87] **Commentary of Baḥya b. Asher on the Pentateuch.** Printed at Naples, and finished 8th Tammuz, 5252 = July 3, 1492. Only the last page of the preface remains. Several leaves are missing from the middle of ואתחנן to the middle of ראה. Prefixed to the colophon is a poem in praise of the book. It opens with a play on Baḥya's name: *אהללה ה' בחי*. It consists of fifteen lines, forming the acrostic *חוק שלמה צרפתי* (St., col. 778 *חוק צרפת*). The fifth line contains the printer's name: *לי אני שלמה בן מאור הגולה*: *מהרר' פרץ ששמו נודע בכל מעלה*: *שלמה ב' פרץ בונפוי צרפתי*. Among those who assisted in

the printing, St. gives the name **פאקן**. This should be corrected to **פאקן**. [W. A. W.]

[94] **Hebrew Bible**, printed at Brescia in 1494. I was unable to see the copy, since it had been lent to Dr. Ginsburg. But Mr. Aldis Wright informs me that the copy is perfect, except for a few leaves which have been added in manuscript. This is the edition Luther is said to have used in making his translation. (Ginsburg, p. 880.) [W. A. W.]

A. COHEN.